

ROUGH - return to Roz Fassett after proofing.
Mollie Wolfe

~~CONFIDENTIAL~~
Must Remain in
Transcription Room

M2559

Music Westtown

Saturday 4/12/75

MR. NYLAND: SO ~~this~~ ⁹ this meeting we can call Thursday - Saturday. ~~It~~
I'm sorry we missed Thursday. ^{listened} Because listening to Tuesday and then Wednesday,
which I ~~could~~ ^{oh well} to of course on Thursday morning, I ^e got a good start. And I ^{said oh no. Not for night}
think ~~all of that~~ tonight, and of course this week, ~~I don't know~~ ^{I have}
~~Not even~~ Friday, Saturday, ^I almost ~~I've~~ forgotten what you've talked about on Thur-
sday. -- On Tuesday and Wednesday. So I have to recall that.

I think you still make a mistake by not beginning a meeting reminding a
group of "ork. In a very simple way, not in detail, but ppinciples, to
tell them to remind them. We want to talk about ^{Work} that, this and this and
this. You establish a level. And it is a level of reverence. ^S So that whatever
questions ^{there} are afterwards can be compared to that kind of a beginning. I
think you ought to do that. At least make an attempt. I don't remember
Tuesday really that it was done. Wednesday was a little different. But
there it is a little easier. I know Tuesday is a very difficult meeting.
It is so tempting to talk about Work itself, and the application. Sometimes
I would say you feel a little bit more at home if you can talk about an
effort you have made and a result you obtained or didn't obtain. But you
see, Tuesday is really very necessary. I think it is very/ necessary for
those who answer. Because out of all the difficulties ^{we} you are in, regarding

good definitions of Work, I believe ^{it's} ~~it is~~ the only way by which there can be established that kind of language. And ~~I've~~ become more and more convinced how necessary ~~it~~ ^{the} is to be strict about the meaning of Gurdjieff. Sometimes I like to call it ~~x~~ ^{the} Gurdjieffian version of Gurdjieff, ^A and I dare to say that because it is based on ALL AND EVERYTHING. ^A After all, that is the source book. And we don't want to go too far afield from that, ^{as} and run into the difficulties of interpretation. There is, at the present time / many of you know, too much discussion about Gurdjieff. And many of them pretending that they do know. And perhaps even ~~can~~ ^{want to} become convinced ^{ing about} ~~of~~ saying this is the meaning of Gurdjieff, ^A and then use all kinds of other ways ^{of} ~~as~~ trying to interpret it. Every once in a while perhaps even using the word Gurdjieff, ^A or if they don't want ^{to do that then} ~~to use it~~ ~~it (?) then~~ they say Beelzebub, ^M maybe ~~in~~ partly ~~(?)~~ to indicate that they know at least that the book exists, without telling anyone that they ^{have it or} ~~read and~~ studied it. And I think this tendency will continue, ^T that people will want to talk about Gurdjieff. After all, he has a certain name. ^{AND} ¹ It becomes more and more known, ^B but there is so little sense in talking about Gurdjieff unless you know what Gurdjieff meant. Not only ^{IN} ^{writing a} ~~(a like?) in the~~ book, but in a very definite description of impartiality, in criticism. And giving an indication of what might be possible to be done.

There will be published The Third Series in June, under the auspices of the Foundation. Of course you know, I am sorry. But perhaps ^{is} ~~it's~~ the best way to get this whole rigamarole over. ^A And quite definitely there is curiosity and I certainly will not advise you not to read it. ^{I think,} ^{there} definitely read it. Whatever ~~it~~ ^{the} is available, read it. ^B Because ~~fundamentally~~ that what you have to do is to find out what is ^{the} ~~the~~ meaning for your life. ^A And you are the sole judge. It doesn't matter where you ^{will} ~~get~~ the information or the inspiration, provided it starts to be applied. ^A And I think The Third Series can help you in that way. I think it is not so ~~deailed~~ perhaps as you might wish, ^B But at the same time, it comes from Gurdjieff. Although the Third Series

is only partially available, ^{a few} certain sections of the first book and ~~two~~ of the last book. ^{does not exist} There are four so-called books, ^{And} and the second and third ^{and the} that way. And it won't be published. And I'm afraid those are really important sections. But whatever that is, the book will come out in June. ^{You} you can pay ten dollars and get it. For those who want to subscribe to it, can at the present time buy it. ^{And} and that money will be useful for the Foundation ^{to} help in the printing of it. So anyone who wants to get that kind of an advance, ^{copy is} it's not going to be any different but at least you ^{will} know ^{that} you are helping ⁱⁿ with the publication of it because of your interests. If you like to do that, tell me about it, and I will take care of it, ^{that} your name and payment reaches the Foundation. Otherwise in June, or when it is published, ^{they} we hope some time in the middle of June it will be available for anyone who wants to write to ~~the~~ ^{the} Foundation. So there is no particular introduction necessary. And if you want to wait until you can see ^{what it is,} if it is worth it for you, ~~there is no~~ - of course there is no other obligation. It is not like when ^{we} they printed ALL AND EVERYTHING in the beginning. Several of us had to pay a very high price for the first copy. And we got it with the signature of Gurdjieff. Several copies were made available to that for those who really wanted to help in the publication of that book. So from now on everything is roses, roses.

There ^{is} no further wishing for something that you haven't as yet seen, or been able to read. You will now be able to read everything that Gurdjieff has published in the form of translation ^{of} into English ^{and} what he has written ^{as} is not as yet translated - in Russian, it is still a secret. I don't know myself. ^{And} To be quite honest I ~~don't~~ have ^{no} any particular interest, ^{what} whatever may be published later, I do not know. I think so far that is all ^{that} the Gurdjieff himself knew that ultimately ^{would} ~~would~~ be available. But you also know that my impression was really that Gurdjieff didn't want the Third Series published in that way. He wanted to make it available, ^{But} but only to those - you might say - who deserved ^{it}. Those who belong to an esoteric group - who ^{had} ~~have~~ already

gone through the preliminaries, as indicated by the First Series. Let's say, to acquaint different people existing of the existence of that book and of a certain interest of an exoteric science, ^{then} that they ~~that~~ could find out ~~it~~, what Gurdjieff really meant. The mesoteric group could be satisfied by Remarkable Men, ^{as} ~~and~~ indications of the actual existence of that what would be possible for a person if he did understand Work on himself. And we base of course a great deal ^{of} that what we talk about, about Partkdolg Duty, from descriptions in the First Series, where there are many indications, sometimes perhaps even negatively explained, ^{of} ~~There is~~ the existence of a very definite method. A means by which a person, ^{having} ~~leaving~~ exoteric knowledge, having a wish for ~~a~~ something, needing a belief which would be established in the Second Series of reading about Remarkable Men, who did ~~know~~ certain things about themselves, and had certain questions which they were trying to solve. That then, as it were, in the Third Series more indication was given, ^{What} ~~but~~ actually had to be done. But already the First Series ^{was} foreshadowing something ^{as I} ~~which I~~ say, by statement, ^S about the condition of man and the necessity ^{of} ~~about~~ doing something about their life and different illustrations in the form of personages being described, giving already a perspective of the possibility of becoming free from the conditions of this Earth, which are binding us in our unconsciousness. So it was very definitely a possibility of realizing that unconsciousness for a man need not continue to exist in this life, ^{B that} ~~but~~ there was an opportunity of understanding the reason ^S for being bound and the possibility leading to freedom from that unconsciousness by the establishment of a different kind of level of being ~~which~~ Gurdjieff would call consciousness and conscientious ^(ness) ~~(ness)~~. And those two concepts together with the third one, of the will of a man - if a person could obtain that and actually could live ^{then} ~~there~~ in accordance with the rules ^{That} ~~promulgated~~ by the level which those words would indicate, then he would behave as a harmonious man. And that the ultimate aim for a person becoming interested in esoteric knowledge for the benefit ~~of~~ ^{of} manufacture, ^{his} the making of a Soul, would really have eternal life. ^B Because in accord-

ance with Gurdjieff, the Soul does not die in the same way as with this body is dying ~~is~~ and even Kerdjianian body will die. All of that is an indication that that what is possible for a man to become, is possible for him during his lifetime on Earth. And that when he leaves this Earth and continues to exist as a spiritual entity, that then the limitations which pertain to this Earth do not exist any longer. Because ^{his} ~~this~~ body, ~~are~~ representing that limitation, has died, and is of no further consequence.

But, you see, that all of this means that there is at the present time in an unconscious state, ^{that} ~~as~~ a man who understands to some extent even that he is unconscious and that there is a way out, That there are enough indications ~~that~~ given to see ~~(?)~~ what to do about it, and you might say, a description of a method of how to Work. And then what may be the possibility of accomplishment and what would be finally a result for a man wishing to Work and Working in the right way. And as you know, many times, why Gurdjieff called the application of a correct observation process. In an ^e ~~ex~~act way, definitely that. You also know that Gurdjieff many times has talked about the usage of an exact language. A language which is so, and ~~is~~ not different, ^S so that each person using that language of Work will understand the same thing as someone else using that language. And that there are many references to that kind of a ~~as~~ ^{Fact} ~~effect~~ of groups of people, getting together to exchange these results of ^{their} ~~their~~ own research. And comparing them, and then coming to conclusions which were acceptable to all of them, and on that basis, actually could continue to work together, for the benefit of all.

You see, that is why I try to emphasize the necessity for the acquisition of that kind of language. ^A And I do believe that a Tuesday evening is a good way of reaching it. Particularly if, on Wednesday, you can talk about it. And you could become quite open about perhaps some criticism or at least an expression of not really understanding what had been said the previous day, ^A and then maybe coming to certain conclusions among ourselves of what is the right way of ~~saying~~ things, and the right interpretations.

of such concepts. So that then on the basis of the knowledge of having correct data to work with ^{that} ~~as~~ that what one could expect as a result, always could be the same, ^T that is, that what is reached in an application, can be understood by many when they follow the instructions as they have been given. This of course would give the assurance that it not only is possible for each person but they will be able to reach a language of their being, where there is then an exchange, which because preliminary work has been worked through and learned to understand the meaning that then all ^{one} ~~that~~ has to do is the further application of that correct knowledge of how to Work, and what to do about it. So that then you might say, there is no further question about any discussion about what is Work.

That it is then understood by everyone who is serious enough and who is willing to start to apply it, in their daily life. ^{That} then there is no further question about having to change the definitions of Work, itself. When that is eliminated, when there is a language which everyone can understand and there is no maybe about what is consciousness and what is conscience, and what is the understanding of function of will as executed by a human being ; what is meant by a conscientious and conscious, harmonious person ^W; What is meant by individuality? ^{When} ~~Now~~ that is once and for all understood, ^{You} know I wouldn't say it is then from then on, clear sailing. But at least it becomes a research, in the possibilities of an unknown world, which we call unconsciousness and where there are many representations of unconsciousness by a variety of people who are now living in this world as ^{man} ~~men~~. And although many people have not that kind of interest of wanting to understand themselves and sometimes are only satisfied with a little bit of knowledge, and let it go at that, ^{That} they, for themselves, prefer to have just a little bit of an inkling ^{so} ~~that~~ ^{what} perhaps Gurdjieff may have meant and talk about it. ^{when they} ~~And that~~ don't want to make it part of their own. And if it just remains a little bit of knowledge, the least one can insist

that
 on is that/knowledge is correct. But even when there is no desire to make it exact,
 then there is no further use talking about it. I think you see that we have to under-
 stand more and more that we want to reach an understanding, and not knowledge.
 That even if that knowledge is correct, correct even in accordance ^{With} to the terminology
 that that is only a very small step if ^{we} you compare the exactness of such knowledge with
 the tools we have to use. That of course nothing will happen until the tools are actually
 used for the sculpture of ~~the~~ a Soul.

And perhaps this is a question which many people don't even want to discuss. ^{And}
 sometimes ^{They} will find an excuse that it is impossible to reach anything of that kind, ^{As}
 it were, that it is given to mankind just to be here, and to accept the conditions of life
 as they are without giving them any hope for that kind of freedom. Of course you see,
 this becomes quite fundamental. ^B Because if there is no desire on the part of a person
 to become different, why should he continue to accumulate knowledge in his head?
 Because that by itself may be ~~an~~ a joyful experience, having a certain ability of ^{Thought} sorts
 and then seeing actually what may be the meaning, ^d the philosophy of Gurdjieff. But
 if it is not followed by ^{an} the actuality of a wish to put it to practice in some way or other,
^{his} ~~this~~ life is not going to change, and he will remain in his manifestations the same kind
 of unconscious being. Only with a little head, you might say, where the brain, at certain
 times, can even be lit up. But without any further desire to do something about it. Now
 of course it's obvious when one thinks that there is a possibility of containing thoughts
 in one's head without putting them to practice at all. ^M many times mathematical prob-
 lems which have no particular application are very interesting and, of course, also in-
 triguing to keep on thinking about it. ¹ Like logically building up certain concepts and in
 thought and expressing them mathematically by means of formulae ². It does not mean
 that one has to apply it. One could apply it to make them more useful and ultimately they
 become of commercial value, but it ^{is} quite possible that the mind can contain a great
 deal of knowledge for ~~his own~~, its own satisfaction. And it is not even necessary to talk

about it because a person become^s interested then in the state of affairs in which, ^{he} has ~~it~~,
 in that interest sufficient satisfaction to know it all, ~~or~~ assuming that he can know it all,
^w Without having any particular desire to communicate it, ^o of course the possibility of
 communication is obviously given to a person to be able to talk together about such
 things. And that is a different kind of enjoyment. To be able to give that what you ~~have~~
 have for the benefit of someone else. But the ~~most~~ ordinary mind is also interested
 in receiving knowledge of a certain kind which then he would like to use in his daily
 life. To say it very simple, he would perhaps like to put it to use as ~~a~~ dexterity. Per-
 haps he would use it for writing a book, and publish it. Perhaps he would like to have
 concepts in his mind which he ~~would like~~ ^{wants} to produce in some way or other - in art -
 for which of course he needs something else besides that, ^A at the same time it has to
 be guided ~~by~~ a certain amount of knowledge and sometimes psychology when he wants
 to talk about it, ^A and you might say ~~wants~~ ^() to understand others, or even the kind of know-
 ledge that might be of benefit to friends or to mankind as a whole, like medicine -
 or even the satisfaction of philosophy which gives for him an enjoyment that he knows
 what is what and he could talk about it if he wanted to. But he can ^{limit} ~~leave~~ it very much
 to himself, and no one will have to force him to communicate ^{it}.

If a person becomes interested in that further kind of communication^s, he needs
 another kind of knowledge. Because you see, on the way for taking knowledge out of
 the head and putting it the activity of a body^s, there is a little instrument ^{that} which is
 necessary to know ~~what~~ what kind of knowledge is useful. What is right and what is
 wrong? What is possible? What is impossible? What is really there that could make
 a man, ^A and that what it has to go through, that is, the means by which it will ~~()~~ become
 active is judged by a conscience.

You see, in the mind itself, it also ^{goes} ~~gives~~ to some extent in a similar direction,
^W When the mind starts to become ponderous, that is, the ponderability of a man starts
 to weigh the different qualities of the thoughts. And when there are concepts which

have more value than others, it enhances the level of his being, as far as his mind is concerned. And particularly ^{when} ~~where~~ he wants to express it, in order to communicate it to ~~others~~ others, ^{he} ~~he~~ would like to make the concept, as it were, sufficiently heavy or at least clear enough and perhaps even he says more truthful, but mostly in accordance with that what he wants to say, ^{that} the logicity is right there to be understood by others. In other words then he hunts for the brilliancy or the clarity of his mind. And then, ^{with} ~~in~~ that using and choosing the right kind of words that he wants to indicate that he's interested in being understood. That is still a function of the mind.

But now when it comes to the application of himself in his personality, he has to have a different kind of knowledge which will help him to distinguish what is right and what is wrong. Right in the sense of his aim which he understands for himself to be made up as a result of the conditions in which he ~~live~~ lives. Then, having ^a ~~the~~ judgment about what is correct, what is for him possible to do and what is for him not allowable. In that of course ^a ~~comes the~~ question of morality. There comes ^a ~~the~~ certain decision of ethics, of behavior ~~his~~ of himself the way he is as a man because ^{that} ~~his~~ behavior becomes expressed by his actions of the physical body. And he wants to use some ^{instrument} which has as it were, not only the knowledge but also a feeling about such knowledge which would indicate that he knows that knowledge, then wanting to be translated into an activity, can be justified when it can have a label of goodness, or a label of belonging to mankind as a whole, ^{of} ~~belonging~~ to a certain kind of morality.

And as a result of course, knowing enough about feeling in general, and the way people do feel about each other, and that what is produced by feelings as caring and wanting to be right and wanting to be understood and all such indications which belong to a different kind of a level of a man and which we call his feeling and emotional center, ^{that} ~~that~~ then the combination of the two will enable a person to perform in daily life certain activities which are adjusted to the conditions in which he lives, and can even help to bring the level of such conditions up to a little higher level of under-

standing. Because after all what a man wants to do with his knowledge is to make it into an understanding and he can only do that by means of an experience for himself to wish to express it. And a wish then when he writes about it, or communicates it to put it in such a way that it can be used by others for their understanding and that therefore the level of the being as humanity can be enhanced or brought up to a certain level which the original person who ~~was~~ thinks is satisfied with as an aim for his life.

All this you must know has nothing to do with esoteric knowledge. It only has to do with the way his mind is functioning ~~it~~, the way a mind in consciousness, having knowledge. Conscious means to possess knowledge of certain facts, which are related to each other, and when they are functioning correctly in the form of a thought and formation of thought processes are simply put together in a certain sequence which for a man in his mind will make sense. So that if he wanted to use it, it could be understood. Now that what is the help for him to come to an activity and to become a man in that ~~state~~ ^{en}, that is using his knowledge, he needs another kind of knowledge for that. I say, I call it a feeling-knowledge, ¹⁵ it is also a knowledge, but ~~it's~~ a different aspect of how to look at the fact. In the mind it is mostly an accumulation of certain facts in relation to each other - when they belong together and can be logically connected. But when it comes to an expression for a man, as a personality, he needs a little bit more guidance. ^{at} And this guidance he calls or starts to call his conscience. Conscience of course means con - and ^{SCIENZA} ~~science~~ - that ¹⁵ ~~this~~ knowledge also, ^S sometimes it is very definitely indicated by the different words in different languages. In German: gewissen, and against it, wissen - both meaning to know. (^{Warten?} ^(Warten?)) in Dutch, as ~~Latin~~ means to know, but sometimes there is a different word for it. One is knowledge as (canis?), that what one knows and the other is that what is given to a man to be able to use. And usually this word - conscience - is to know how to use the facts. This is the introduction of a new concept into the knowledge, ^{when a} ~~but the~~ knowledge is ^{Pure} put in itself as a fact, ^{it} it is not as yet indicated of how it ought to be used or

could be used. Then only up to the point of ~~ponderability~~ ponderability, That is the weighing. But it is not as yet applicable in the life of a man unless he has a conscience. And this conscience enables him because of this feeling that exists, and the proximity to the expression of a physical body immediately a conscience will indicate the behavior of a man. The way he expresses himself, the way he will formulate his words to become known, The way he has to write. The way he makes his art appear, The way he has for himself to become really that kind of a person he will want to be, and ~~represent~~ represent in a certain way. ~~Aside~~ ^{Aside} from all kind of other things which of course belong to his ~~feeling~~ ^{Feeling -} that is his real reason for wanting to do it. Maybe it is based on self-love, on vanity, on respect, ^{or} ~~or~~ expectation, ~~with~~ a wish to have other people admire him. And all such things, they enter of course together with this so-called conscience. He cannot help that because that is the way a conscience ^{will} starts to work, ~~and what~~ ^{with what} prevented ^{him} many times from doing the things in accordance what he feels ~~is~~ as a conscience - are the rules of the game, which are established in an unconscious world by certain morality, ~~partly~~ ^{partly} based on ethics, and partly on so-called ~~existing~~ religion.

And there is ~~a~~ ^{no} difference when a person says we strive. For what? ~~The~~ Real consciousness, ^{And} we strive for real conscience. That means the consciousness that we wish to have becomes independent of anything else, ~~and~~ ^{and} can at a certain time give light. Many times I say light on the Path. But when that consciousness wants to become that and not just ordinary mental function ^{ing}, then it has to have a quality in which ponderability has ~~no~~ no sense. Then only in relation to that, sometimes one says, ^{In relation to eternity,} in relation to infinity. ¹ In relation ~~to each other~~ into a reality existing. Not a limited ^{ation} ~~as~~ as indicated by the mind itself. As far as the feeling is concerned, it's ^{is} more obvious. Because that what (is) depth in feeling, ultimately has to consider much more than a man is as he is particularly when he wants to consider his further behavior as expressed by the body, in whichever way he expresses it ^{as} an activity, as a dexterity ^{or} or as writer,

or as artist, or even promulgating certain ideas. Or even become a doctor or whatever he considers a helper, or a priest, or a minister, or a statesman. All such things of course are based partly on his knowledge, and partly on his sensitivity as expressed by his emotional state. And when he is in balance, that is, if he really becomes a good kind of a person, of expressing such feelings and such thoughts, then the man desires to be recognized as such.

And now we just change that, that the recognition of that what is given to a man and be respected by his equals, is not and should not be his real aim. He should, in the light of that what is here on Earth, not be satisfied by the opinion of others, even if they adore him. Because that, for a man who wants to wake up, is not the real reason for wishing to become what a man ought to become. If he wishes to become a harmonious man, it is not for this Earth. It is for his relationship in regard to what he believes in as a possibility of climbing higher and higher on the ladder of spirituality. And really becoming a real man, in the sense of honesty and truth. Not in the sense of comparison with what other people ^{are} ~~ask~~. Even if it is sometimes helpful, at other times it ^{is} quite deleterious. Because several times ^{he} you will just fall asleep again in the admiration of a multitude. A person who works ~~is~~ not interested in getting a name as far as the Earth is concerned. His sole interest is to become, as Gurdjieff would call it, a Soul. And a Soul is quite free from the bondage of this Earth, ^{And} therefore is completely free from any form of admiration, any form of respect, even, on Earth. It does not mean that he shouldn't have it, And it does not mean that he cannot continue with his ordinary life, and make the best of it, and make the best of himself in that sense, as a person, That in his person, it becomes more and more ^{the} ~~an~~ expression of that what ought to become his individuality ^{ultimately}. But the accent cannot be on that what an ordinary man wishes for himself.

The accent for a man who Works is on eternity, is on God, is on the totality of all things existing, in which he, as a little, puny little being, has really very little ⁿotion even of what is meant by it. But that he for himself wants to become as honest and truthful as he can be, ^hhe will only reach it when he loses himself.

Try to understand this ^{at}. That a man's ^Saim is really to find that what is he, and not to get deviated from that aim, ^{by} finding out what he in reality is not. ~~He~~ He is ^{IN} unconsciousness ^{That} ~~now~~ and he continues to ^{live} believe it because he needs his unconsciousness in order to get ^{the} his tools together to be ^{come} conscious and conscientious in ~~that sense~~ the real sense of the ^{Words}. Conscience in that sense is a science as given from God, not by man. It's not based on ethics. It's not based on interpretation of religions. It's not based on dogma, and not even on doctrines. It is based on that ^{what} ~~which~~ is the reality of a man within himself, in which there is the kingdom of heaven, which is unspoiled as his ^{life} ~~knife~~ ^(?), ^{his} and this search has to do with the discovery of that what is within himself, ^{that} ~~but~~ as I say, is unspoiled. I mean by that, not as yet written on, ^{Not} as yet ^{used} ~~used~~ in any way, not even as a building block for a doctrine ^{of} a religion or a philosophy. For a man it means ^{that} that for him is his God, within, ^{He} has to find it in his private life. It doesn't matter what he will take as ^{Good}, what he will use, ^{In} what way he will keep on being aspiring to that aim, and finally convert such energy into a real force of inspiration which starts to function when he once has reached that particular place from where there is no further return. I've explained that many times.

What is the meaning of Magnetic Center? The only reality of life within a man, not covered by anything, not having any dimension^S, not having even any wish to enter into any kind of a form ~~belongs~~ ⁱⁿ to this Earth ~~(?)~~. But wishing, finally, to be set free from the bondage which this Earth has made as a result of ~~the~~ existence on Earth. And wishing

then in that freedom to reach death of this body, ^{that} ~~so~~ then there is no further encumbrances as far as the physical existence is concerned.

You see, we forget sometimes what is really the meaning of such words. When you talk about consciousness and conscience, you talk about the same thing, but two different aspects^s of knowledge. And it is necessary to make the two aspects become one. ^{As} ~~And~~ many times we say, that consciousness in the direction ^{Now} ~~that~~ we mean it, of a development which has to do with much more truth than our ordinary mind can give, ^{Because} the associations in the mind do ~~(?)~~ not give the truth. It gives only ^a ~~the~~ basis on which we have lived before and it is used ^{only} ~~only~~ for comparison to feel more at home. Because we don't want certain things unknown, and ^{when we} ~~then when~~ we then strive for more knowledge, it is really to give it a name. And when it has been given a name, it is satisfying because then you can talk about it.

The question of how to become a man is not only the acquisition of such knowledge. ^{It's} first to test out what kind of knowledge is useful. ^{And} now when I say, good, then what is good? If a man wakes up, he realizes that he has been asleep, ^{and} that therefore the measure of his goodness, what he calls good, only has to do with a wish to wake up, ^{Because} in his state of awakening he sees certain things and has more insight within himself. ^{He} has more chance of connecting things which did not have a connection before. There is a possibility for him to understand laws which he could not understand ^{at} ~~at~~ the level of his unconsciousness. It also means for him that he can live in much greater simplicity, with much deeper understanding and allowing that what is of spiritual value to enter into him already on this Earth. ^{And} recognizing that what is here with a man and is potentially possible to develop, ^{that} then the openness to that possibility will enable him, at such a time, to become a different kind of a man, shifting gradually ^{the} ~~his~~ point of gravity from his unconsciousness to the consciousness. But all the time

keeping in mind that he has to use a tool for ^{the} an establishment of a connection with his conscience, ~~and~~ that understanding can only be reached ~~ed~~ by further experience on the part of his body, doing then that what is conscious and conscientious ~~is~~.

To say it now differently: to do that what is objective to the best of his ability and to have a constant wish in himself to do that as ~~that~~ the right thing to do. The continuation of the placing of the accent where a man ought to live and where he is not living now is a certain effort. ~~That~~ is not something that flows over almost automatically or mechanically from a state of unconsciousness to become conscious. It does not flow over from a state of aliveness into a state of awareness. I'll explain that ~~is~~ a little bit more in detail.

Yah.

Side Two:

to be
there
that w
it is :
because
that we
lovely,
bread i

really mean Work. That is energy
smoothly over into something else,
spent in only the continuation of
In Work it is different. In Work
one cannot get away from as a level,
-wall. And ^{that} if one cannot climb
level, ^{even} if it is nice and
satisfying, it will not buy you any
hat wall. That wall you have to

climb is the front part of the next step. From ~~the~~ standpoint of eter-
nity, that evolution is indicated as a line. In ^{being in} close proximity to de-
velopment, the line becomes a stepping-up diagram, ^{of} ~~A~~ steps ~~level~~,
vertical, level, vertical, and so forth. And each time that one wants
to go up a step, a definite effort is required which is different from
just going forward. I have to lift up my foot to get to the next level.
Then I have to lift my weight up to the next level. This is what we
mean by Work.

An effort means the introduction of an objective something into

a subjective world. ^fIn a subjective world in time would just become objective, we wouldn't worry ~~if~~ it could be done within our lifetime, ^{But} we don't live long enough for that. I'm not talking about Methuse~~ah~~^{ah} anymore. I'm talking about the lifespan of seventy, ~~or eighty~~⁰¹²⁰ years and ^{with} ~~this~~ our conscience ~~(?)~~ the way it is. And the way constantly we are made more and more blind and while there is less and less interest in the reality of esoteric knowledge or even the existence of God, as wanting to talk about it, or even to tell people that we are, in that sense, serious. I wouldn't say religious, then only if you want to explain it as a conduct, ^{of} ~~as~~ that what is necessarily ^{for} ~~the~~ conduct of your life. And of course it has in it ethical values and ordinary subjective morality and cultural morality, ^{But} this is different kind of morality, this is an objective one, measured by God, not ~~by~~ man. And when one wants to call Work, Work, it means at a certain time, you have to come to a conclusion that your subjectivity, even expressed in joyfulness, expressed in aliveness, alertness, is not sufficient. You don't have the time of your life to become an obyavatel. ⁽²⁾ ~~It~~ is necessary to see that something extra has to be introduced so that then part of the subjectivity can be affected by an objective influence. That is the least one can say. ^{That at a} ~~Then that a~~ certain section of the brain, ^{can} be used, which is not used now. ^{That} one wants to use a mental capacity ~~in the~~ for the purpose of functioning objectively, ^{that} is, in truth. ~~Making~~ that what is received as a fact stay as a fact, not influenced by any other influence from any one of the centers. To make as it were within the mind a factory of cold facts which do not leave room for any ^{further} ~~other~~ interpretation. And certainly not for any kind of a liking, ^{Just} that, as a fact. ^{Then} that machinery, which is definitely there, but which is now rusty, starts to function.

The effort is to make that function. We say it in different words. The effort is the creation of that what can function. We call that

machinery an 'I', when it receives information as a result of observing us ourselves and receiving facts, of the existence of myself. Now we say sometimes, ^{"Now"} ~~(now)~~ to indicate ^{instantaneity} ~~instantaneity~~, simultaneity, to indicate a moment. Sometimes we say total acceptance. Total acceptance is that kind of effort I must make to have something function which is objective, which can then give me the facts as they actually are, as I am, then. Without any further description, or objection to that what I am, as I am, ~~then~~ a human being in any kind of condition, light or dark. ^I It doesn't make any difference because my life exists and this 'I' becomes aware of myself, existing as a form of life. I say that is Work because that means the effort I make is a wish to make that effort to create something that is going to be of help. I call it objectivity because my subjectivity is not going to help me and each person who tries it must know for sure that Mother Nature is not interested in one to become objective. That is why the different processes of ^a ~~the~~ natural nature stop at a certain time, determined by the condition of Earth, determined by mankind as mankind is, as a human being and a personality, as we call ^{it} ~~it~~, living on Earth, for a very definite reason, remaining asleep.

And ^{that} ~~when~~ it is a question of awakening, that something must be there to awaken one. ^{That} is, not everything ~~it~~ ^{is} wake ^s up ~~it~~ in a human being. ^A very small part starts to be awake. I've said many times an 'I', when ~~it~~ ^{is} created, is just one or two little cells. An 'I', when it receives cold facts, is as an 'I' ~~not~~ ^a not satisfied but it is the beginning of getting rid of associations. Then, of course this 'I' knows that something else is required because the aim of a man, in the acquisition of such facts, is that he wishes to become a real man. Don't ever forget that a man wishes to change. That he sees himself every once in a while, a little clearly, ^{But} ~~and~~ he knows damned well that ^{that} ~~what~~ he is is not what he wants to remain. ¹ ~~And~~ there is constantly this wish for change. ¹⁹ That is the condition of life on Earth - everywhere. Everything changes, ^{Only} sometimes,

I don't know it, ^Aand sometimes, using the crystallized form of my behavior, I think I remain the same. 

Everytime I breathe, I change. Chemically, certain things take place within me. Of course I am different after I've eaten or before I eat. I'm different as a result of reading a newspaper or a philosophical treatise of Spinoza. Of course there are differences whenever ^{then} ~~ever~~ a person talks ~~so and so~~ with so and so in a serious matter, or he is flippant. Of course, in the way I spend my energy, I change as a result of the influence of such energy on me, ~~and so~~ ^{when} ~~when~~ I say I'm unconscious, and I hope to become conscious, ~~real~~ ^{when} conscious sometimes, and conscientious and harmonious, I must have a wish to change into that when I see an aim. I wish to be that what my aim indicates. And while I'm here, I ^{have} ~~evolve~~ hope.

Gurdjieff talks about remarkable ^a ~~men~~ to indicate there is a possibility of that existence on Earth, ^T ~~that~~ on Earth a man can become remarkable; ~~that~~ there is that chance, given that as an example, to indicate, don't lose courage. He says that in the last chapter. Don't be dismayed. It is still possible. There is still time. What do you think he ^{is} ~~is~~ talking about? To give a person hope in order finally to be able to satisfy his innermost desire for freedom. And so ^{that} ~~there~~ constantly has to be the ^{lying} ~~underlying~~ factor in any kind of a wish that I want to make as an effort to become conscious and conscientious. The trouble is this: that when I ^{have} ~~see~~ this wish for that kind of a change, I try to say to myself: I ought to become this, I ought to become that. ^A ~~And~~ then I talk utter nonsense. ⁿ ~~Because~~ I talk about a conscious and conscientious state about which I don't know anything at all. I talk about unknown territory. Therefore you cannot say, I want to have a change when I Work.

The motivation for my Work is a result of my wish to ^a ~~have~~ change - to become different, to become an individuality, not to stay a person-

ality; to become conscious and conscientious, not to suffer under unconsciousness; to become free, not to be bound. That's right. That gives me the energy for the wish and when I make that wish, I delegate everything to an 'I', in order to free myself from any wish of change. I ask God to help and I say - not my will. I dedicate my life to that what is higher than I am, hoping and wishing that that 'I' can continue to exist with me; but it is then the property of an 'I' to become really impartial about me and to understand the problems of time which I don't understand, ~~And~~ I don't want to describe heaven, because I don't know a thing about it. I only say that what I wish is not that what I am now and I cannot define into what direction I even want to go. All I can say is: I wish to be awake, ~~Because~~ if I'm awake, then I will see, ~~And~~ my wish to Work is to wake up, to introduce elements which enable me to wake and ~~to~~ continue to remain awake.

I begin with an awareness on the part of an 'I', ~~And~~ I say but a constant association of an awareness ^{and} ~~at~~ the state of awakening of an 'I' and the growing up of an 'I' because I keep on feeding it with my wishes, ~~Then~~ ultimately this 'I' will tell me - ~~XXXXXXXXXX~~, what it is to be awake. Then my 'I' will change me, ~~Because~~ in the constant proximity of an 'I' of a higher nature existing now in awareness - in consciousness - gradually becoming more and more conscientious about me, ~~Gradually~~ in maturity having a will to be able to assess me and conduct ~~with~~ me, to be with me, to participate with me, after that what is within me has been uncovered. I say many times an 'I' has a certain voyage, now a trip, a desire to go; to investigate, to find out what is my essential values, to ^{state} ~~speak~~ to itself, to this 'I', on what can it count. ~~And~~ what is there still too ephemeral, superficial, or something that has no particular value at all which would be ballast. It investigates my essential being. It investigates that what is the real essence of that what is my essentiality, my Magnetic Center, ~~And~~ you know ^{when} ~~where~~ that

contact is made when the 'I am', as a personality, touched by the wish to become a real man, ^{that} what is my life, starts to wish to be set free,

The setting free is not to determine in what form it will have to be, then. All it means it wishes freedom from this form. That creates within me a sincerity of a wish to create an 'I', asking this 'I', to continue to help me, to continue to be present to me, to continue to influence me, to continue to tell the truth about myself. And gradually, loosening up that what I am in the crystallized form, to become more fluid, Even at times to become a vapor, a lightness so that when it is not held any longer ~~(by)~~ to this Earth, by this body, that I can ascend to heaven as a spirituality, a being, an entity, for which I now Work because I want to have that kind of ^a - let's call it a vessel - a container, which we call a Kesdjanian body, which is at least half spiritual. But mostly, ^{I wish a} ~~a vicious~~ ~~(?????)~~ Soul that is completely free from all the ~~influences~~ of this Earth.

That, you see, has to be understood that there must be such a strong desire to wish to change, And that when one starts to Work, there is of course a change because I introduce new elements of an objective kind which hadn't been there before; and there is a wish for me, on my part, to want to feed them, That changes me, And as a result, what I receive as information of an absolute kind or more truthfulness, or more acknowledgment of that what I really am, makes me change because I receive more knowledge, And such knowledge is more reliable. That changes me, ^{when} And ~~that~~ the accent is placed on the application, ~~my~~ conscience starts to change. It is very much less bound by the ordinary morality of people, of what they think and feel. I derive gradually a certain solidity within myself on the basis of which I can make decisions, And having them accepted by 'I', and living close to 'I', and asking of this

'I' constantly, ^{am} is it right what I'm doing? - I receive information of a higher order.

One must start to understand how one becomes gradually a different kind of a person, ⁱⁿ of course, ~~of~~ a person who Works, ~~Not~~ a person who stays on the same level and doesn't climb up a step, ~~Not~~ a person ^{who} ~~that~~ just hopes that his particular aliveness will gradually go ^{over} into an awareness. It won't. When one says: nothing can come out of Bethlehem - they meant that the condition of Bethlehem will not allow any kind of a Jesus Christ to be born there, ~~and~~ that was the miracle. That's exactly the miracle as a result of Work on oneself, that something starts to exist which is a sincere effort on the part of oneself in which there is that kind of a prayer, ~~That~~ in that prayer, every form of selfishness for that one moment, at least, is gone, ~~Because~~ that is the knowledge one gradually obtains, ~~That~~ there is no use hoping, or using our s-called love or anything that has to do with affection of some kind of oneself will ever help a person.

You see, what is needed ultimately, is to lose one's life. That is what it says in the Bible. That means, the total acceptance of life, ~~As~~ it is now, ~~Without~~ any wish to change it, ~~To~~ accept it for whatever it is. After that, the steps can come - how to be; why it is that one is what one is, what it is actually ~~that~~ one is, and what are the expectations, and the wishes. Gradually, one derives a certain knowledge ^{from} ~~on~~ that what has been received as truthful knowledge in a very small way, ~~Starting~~ in the beginning with just simple things of an observation process of that what is manageable in regarding that what are ordinary forms of behavior of the physical body, ~~But~~ establishing already in that process of Work the introduction of a judgment on the part of one's feeling, ~~Wishing~~ in that judgment to continue with a wish for the creation of an 'I'.

Don't be afraid of using the word 'I'. Don't be afraid of saying

there is something in one's mind that has to start to function in an objective sense. Otherwise why would it start to function? It won't. No amount of your unconscious wish, whatever it is that you have unconsciously as a thought, will produce something unusual. That what can be produced is a miracle and it only can be produced ^{within} when that what is a miracle ~~with~~ itself, that is life within itself, which is still the way it was at the time of conception, ~~that~~ is a miracle for a man. ^{on it} That there is undefiled life completely free from any kind of a writing ~~out~~. Because we don't have such things in our ordinary development, as a human being and growing up and being written on by all kind of cultural forms - all kind of influences from other ^{well meaning} ~~there are many~~ people and the rest. We become a monster when you come down to that. What is there still as life actually in an absolute sense. Pure. I say it is a miracle to discover it. It's even a miracle to wish to believe in it. But of course, many times people do talk about that possibility, when they write, when they write books, when they want to talk about that what actually engages them, when they sometimes are fortunate to have a voice already within them, ^{when} perhaps even ~~that~~ such people may be chosen for some definite purpose and already at an early age, start to talk with God or God is talking within them.

Whatever that interpretation may be for some of those messengers, those who carry a burden of a message and a responsibility of putting it in some kind of word or form or behavior by themselves, living in accordance with that kind of conscience already in early life, ^{What} whatever the meaning is of the different messengers having existed on this Earth and whichever way cosmologically speaking, you want to explain that. It doesn't make much difference. ^{Because} finally that what will count is one's own life. That is the only thing given to you. Nothing else. By means of your life, you have acquired a variety of different character^o

istics because that happened to be the function of your unconsciousness or consciousness or certain influences on you which you have digested and which you have made for yourself into your own little world, whichever way that happens to be and whichever way it has been influenced.

Again, again I say, it doesn't matter. It is your own. You must claim it. ^BBecause that is your responsibility to claim your life. That will be asked of you: what have you done with your life? You won't be asked: how many friends have you had? And you won't be asked: how many books did you publish? And how well known did you become as an architect? And how admired were you by the different men and women in your life? That is not the question that will be asked. The question that is, have you realized that you were alive on Earth, [?] And have you taken the responsibility for that life as it has been given to you? Have you understood why, when you were conceived, that you cried when you were born, ^A ~~And that~~ ^{Have} you understood the last experience when you died, that it was joyful because you entered into a new kind of a world? Do you understand what was the meaning of your life on Earth and for what purpose your Karma had been written in the way of the language which belonged ^{ed} to your ~~language to know what happens?~~ ^{life and to no one else?}

Those are the questions that will come up, perhaps as questions. ^AAnd perhaps, not at all as a question. Maybe it will come up as a certain knowledge—almost immediately in that freedom, and becoming a spiritual entity not to be bound any longer by having to have a question pronounced or formulated in words, but just to understand the being of a level of that what is actually as is, and the total acceptance of such being as an ~~endless~~ ^{amnesia}.

I hope you know what I mean. You have to have more strength of conviction. You can base it on ^{your} ~~the~~ experience, ^Bbut when you face a group, try to remember that you have a responsibility because there are people

who listen to you and they will, I hope, profit by what you are saying. But you cannot make them confused. You have no right to do that. I was very happy about Wednesday. This question of change. It bothered several people and they started to speak and say: but it did change me in this way or in that way. It gave me something. I'm not the same. You know many times I've asked you if you compare yourself with what you were five years ago. Are you different? And if so, in what way? And is that difference desirable? And do you want to continue with that? And at any one time did you feel ^{that I} ~~you didn't~~ ^{don't} get what you really hoped for? Maybe, what you hoped for is wrong. Or your hope is a little bit too high. Or maybe that means the same as saying you're not strong enough and you fail. Well, maybe you have to have more exercise. Maybe you should go more in detail regarding your own life and to see at what time you really can spend a little extra energy for the possibility of the consideration. How do you spend your energy? Maybe you shouldn't indulge too much in certain directions of selfishness. Maybe you should become a little bit more agreeable to others at times when it is difficult for you. Maybe you should wish ^{really} to enter into the life of someone, partly to test yourself how well you are able to control yourself. Maybe you should have a little different idea about the desires of your body. And maybe you should try to understand what can make it stop, if such influences and desires are not becoming to a man who wants to grow up.

Whatever the reasons are that a man is the way he is, And whatever the acquired characteristics are, And whatever it is that he wishes to become. And whatever his aim is, perhaps a little too high, And not knowing himself well enough, and what he expects to come in a short time when he should have much and much more patience because he doesn't know what he is until he finds out. And maybe he's surprised - very much surprised to find out how much he is bound; and to find out how difficult it is when he gets a little further, That in the beginning, certain character-

istics, traits of his character can be eliminated more or less because he ~~could~~^{can} live without. But when it really comes to give up his own, that what he thinks he possesses and that he has to admit it's not his ~~fault~~^{all}. He just happens to be a little^{bit} of a human being in the totality of all life existing. And when Gurdjieff still calls that a slug, a slug still has the means of going around the Earth and just eating this and eating that. But when it lifts its head up, it is almost no slug anymore. And when it would wish to stand up, it can do it. I've said many times a man is, when he is unconscious, just a little question mark, — bent over. Sometimes suffering from a great deal of ^{the} weight on his shoulders of the Earth, (that when he has a wish to become straight, standing up, to look, ~~to~~ be able, to look into the heavens, to have the secret of that what is space disclosed to him, that he really wants to strive to become a man, And straightening himself out and finding within himself the answer to his own question.

That's the meaning of a man who is bent. When he starts to become straight, he answers his own question by making an effort to stand up straight. What is it: straight? It means truth. That means that what is right in the real sense of the word. That is a straight line. The shortest way between two points. That is what a man's life should be: the shortest way between the moment of conception and his death. That means that he has to become responsible for the expenditures of all his time, all his energy. Everything that is subjective and belongs to him. He has to see is it necessary or not? Can ~~xxx~~ I afford it? Is it indulging? Is it giving in to that what is ^{really} not worthwhile enough? Can it stand inspection by St. Peter when I go to that gate?

We're busy with certain things trying to make something that is worthwhile and could remain a little bit more permanent. I have no idea about such permanency. All I wish to see, what can we do now and

to attend to that what is within our means and possible for us; ^{is} And if there's a chance that we understand each other on that kind of a basis, to that extent will there be a group and will there be that kind of cooperation. And time and time, ~~you~~ you know, your 'I' will disappear; And time and time, you ~~it~~ have to make it again. Because it is not interested in the ordinary, unconscious attempts that you make half-way. Either yes or no, ~~Not~~ in between, ~~Not~~ expecting the ^{line} light to go ^{up} out evolutionarily without any disruption. The ladder is ^a in-rungs. There are spaces in between. It is not just smooth going up, ~~It~~ it is not just going up in a helicopter. It is climbing the stairs of suffering sometimes, ~~of~~ loosening more and more - ~~to~~ to leave it where you came from. ^{So that} it is of no use anymore; ~~that~~ that you have extracted from it whatever ^{it} was possible to extract and then continued; ~~And~~ then, being on a little higher step, there are two things you can do: one, I mentioned the other day. You climb a mountain - there's your aim. You become spirited because you know by imagination what it might be. It may not be the Himalayas. It may be even a little molehill. ~~But~~ it's different from being at the bottom of the hill and not having done anything.

That gives you aspiration. That creates within you the wish to get up. Not to cry, but to keep on climbing. That means, keeping on Working. ^{Not} That means keeping on making an effort. That means keeping on creating an objective something. Creation - don't mistake it. It doesn't exist. You must make it and when it does exist, it will help you. That is the one way you look up. There is your aim. The other is, you turn around. I hope it is a panorama of your life that you see. I hope that you see all the different things that brought you to where you are including the preliminary climbing of a mountain; ~~But~~ mostly, of that what is there ^{and} you have left, that has given you whatever you are now ^{and whatever you} have extracted from it, you now can possess. It is your own because ~~you have submitted to her~~ it was your own effort. You have made Mother

Nature your own because you have submitted to her and you have paid to her all you had to pay; Because before you climbed the mountain, you tried to make sure that you didn't owe anything anymore and that Mother Nature wouldn't come after you and haul you down again to the ground.

The necessity of having a panorama is to have a joy within. Thank God I have left all of that behind me. I don't want to repeat it because I have lived it. I don't want to have to go back to extract more from it, because I've done my best to extract it while I experienced it to the full, taking from it whatever there was of value; And I almost would say at such a time, I can enjoy this panorama by not having to go through it anymore. The higher I climb, the better chance there is that I don't have to ~~repeat~~, ~~X~~ that I don't have to repeat, that I don't have to become reincarnated to fulfill parts of my Karma; that I could at the present time, fulfill, that is, I could write it off. I could cross it out. There are different requirements which make up a little list which has been written for me sometimes by myself, sometimes by circumstances having to admit I have to do this, I have to do that, And I look at that list once in a while and I say: what can I do now? And then I make an attempt and perhaps I'm successful in that. I can overcome that when I introduce that what will ultimately help me to efface every influence of that kind. Then I can honestly cross it off the list. And with that list, I come to St. Peter. And I tell him, this I have done, to the best of my ability, with all my desire to become a real man, with all my appreciation for life to the extent that I could appreciate it. And ^{to} ~~to~~ all my wish that I did fulfill the obligations which were laid on me from my father and mother, by inheritance from ancestry, by the condition of the Earth as it was when I astrologically was conceived and born, and by all the different acquired characteristics

which have been given to me in the sociological world by a (received ^{man?} ~~world?~~) culture.

All of that, St. Peter, I've looked at once in a while, I've tried to give the proper value. I've tried to do my best, really to try to understand what was meant by all of that. I've not shirked any responsibility that I know about. If that is the case, St. Peter, maybe I'm still mistaken. ^A And if I am, please send me back, ^B because I will gradually do again and again. ^B But this time with the knowledge which I already know that I'm just what I am. ^A And I never have wanted to claim that I was different from my real Amness.

I hope ^{we} ~~you~~ can work together. That is really what I mean by cooperation. If we have an aim, keep it as an aim. Keep it clear. If it is glittering in the sunlight, make sure that you polish it once in a while to make doubly sure you will never forget.

To Gurdjieff.

END TAPE

Transcribed: Roz Fassett/
Mollie Wolfe

ROUGH: Jessica

proof: A. Green

proof: K. Paras